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MISCELLANEOUS
PROPOSITIONS
AND
QVÆRES: 3402
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Doctor in Physick,
in *Normich.* X



L O N D O N.
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To the candid Reader.

HERE you have a hand-
full of abrupt concep-
tions, or rather abortions of
mine, their birth for some
reasons being precipitated;
And neither my Genius, nor
my calling, will allow me a
sequestred time, to dwell long
upon any subject.

You may meet with two
obstacles retarding your con-
sent: First, that I take many
Postulata for granted, which,
because they are by others

sufficiently proved, I pretermit: And then, that the Names of the Authors, are not set down; to which may be answered, that some are Anonimous, (though not to me.) Besides, I have no quarrell with any man, but rather discuss the Questions which many defend.

My intention is not to enter into controverſie, with all the strength, and maine body of a Battle, but by excursions, in a velitary way, to skirmish with some, whom, (all due love and respect inviolated) I dissent from.

My wished end is, by
gentle

to the Reader.

gentle concussion the Emul-
sion of Truth; which if I find
to answer my desires, I shall
thinke it an ample reward of
these few unfild lines.

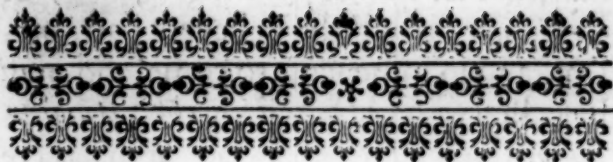
Farewell.

The



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Miscellaneous Propositions.

I. *Of a Church.*



Concerning this subject (there being several Opinions, as well of Foraigne, as our Native Men) I will endeavour what may be, to build upon such generall *con-*
cessa, drawn from Sacred page, or reason, as the Truth may be most manifest.

That God had a Church, that is, a select Company out of the World, from *Caine's* time; and shall have, unto the end, is undeniable by all, professing Christianity: First, in Families, as in *Noah*, *Melchizedec*, *Abraham*; afterward, in the Nation of the *Jewes*: and now under the Gospel, dispersed throughout the face of the Earth. This Church, as it is
B taken

* For
which,
who so
prayeth,
prayeth
for the
dead.

taken for an *Universall Congregatum*, or *Collective*, are all the Believers past, present, and in some sense to come, and may be called (as vulgarly it is) *the* * *Universall or Catholike Church*; out of this there is no salvation; and of this, many may be, and are, among the Pagans, Turks, and remotest Hereticks, saved by a way unknown to us. But that there are particular Churches, called by the Word of God, and joyned unto bodies, is unquestionable.

Now that the way of Gathering and Ruling of them, is in a determinate manner, unalterably set downe, either, in the heart of Man (which none can averre) or in the holy Word, by God himself might be gathered thus. A Prince, demanding Obedience of his Subjects; must needs set downe positive Lawes unalterable, (but by himselfe) and not leave it, to their prudentiall way, where, when, and how to obey him: This is a cleare dictate of reason, which God never (but extraordinarily) contradicts. Thus *Adam, Noah, Abraham*, did before the written Scripture, by traditions teach their Families: Not that every one by Enthysiasme, was immediately taught of God, else Teaching had been frustrancous, which
God

God and Nature abhorreth: yea, God himselfe afterward, gave *Moses* a perfect patterne, of every particular thing, in the Tabernacle, even unto the smallest of all, from the which, he might not recede an inch; which did oblige the Children of *Israel*, unalterably unto the time of *Solomon*: who likewise did not in the least deviate from the expresse command of God, in all particulars; yea, the *Jewes* were, untill Christ comming, unchangeably tied thereunto: and what the *Pharisees* did in the worship of God, either omit, adde, or alter, is listed among the Traditions of Men, and so rejected. And is it reason, that after Christs comming, it should be left to the prudence of Men, either Prince, or Church, to vary any way of worshipping of God, according to the discretion of Men?

Moreover, the Author to the *Hebrews* doth expressly teach, the faithfulnessse of Christ as a Sonne, above *Moses* as a Servant, in setting downe every particular, concerning the ordering of His House, which is, the Church; which no Earthly power can, or ought to change, nor silence the publishing of it: but obligeth every faithfull one, to submit unto, and in his place to divulge.

To wade a little further, and that in a methodicall briefnesse, the Causes are considerable.

The Efficient, God out of his love, through the Spirit, by his Word, perswading Mens hearts *to believe in the Sonne*: that so they may be reuested, with the former (or rather better) image of himselfe.

The Materiall, are the Saints & Members of his Mysticall Body.

The Formall, the union with him, and one with another.

The Finall, his owne honour, the edifying one another, and their mutuall eternall happinesse.

*Ex quibus
constamus,
iisdem nu-
trimur.*

Now the way of Governing, is the same with Gathering; namely, *the preaching of the Word of God.*

But because the manner of divulging the Gospel, by some of our time is controverted, and they would have nothing to be the Word of God, but the very Text of the Old and New Testament; Because, say they, *A concionatory way, is not wholly, intrinsically, undoubtedly and meerly true.*

Of these, I desire to aske but one Quest: *Whether the Word in its originall, not being understood, be able to convert soules?*

or,

or, whether all to be converted, must understand Hebrew and Greek? which both seem absurdities; or, which necessarily must follow, *they must be converted by the Word translated*; which (besides the various reading of the Originall) is not wholly, intrinsically, undoubtedly, and meere true.

Finally, the examples of our Fore-fathers converting, with the evidence of so many now converted, may evince the contrary.

The general Objection against the pre- *Object.*
 mises is, *that the externall forme of words in preaching, praying, the dayes, or places, instituted for Fasting, or Thanksgiving, with other circumstances, are not distinctly set downe in the holy Scripture, but may in a prudentiall way, be changed, according to the exigency of occasions or persons.*

In the worship of God, two things are *Answ.*
 to be considered; the *substance*, and the necessary *intervening*, naturall adjuncts.

That the Word of God must be preached, the Sacraments administred, in time of danger, God must be called upon; after deliverances, praises must be returned, is an institution of God; and so a Law unalterable. The Intervening adjuncts, are naturall, and no part of

Gods worship. The manner of expression, the time, is no more holy, then the place is, nor the publick either time or place, more then a private, whilst I am in my family worshipping of God: they being but naturall circumstances, without which nothing can be done. If there be any holinesse in them, it is for the Works sake, and so but relative: The Sabbath onely excepted, which being at first instituted in relation to *Christ*, should be holy, for it self sake, though no body in the World did keep it.

But to speak more home, besides the Universall Church, dispersed here on earth, God hath appointed, for the mutuall edification one of another, some particular Congregations, to joyne into bodies, which have right unto all the Ordinances left by *Christ* & his Apostles, as is the receiving in, building up, the casting out, which are actions not competent to the *Universall*, and therefore may be called *Ministeriall*.

I cannot so readily assent to those who say, *that two or three gathered together into a society, make a Ministeriall Church*: For that, *Mat. 18.* speaking of a *Ministeriall Church*, presupposeth more persons; for, *If thy Brother offend thee, there*
are

are two persons, *and after reproof will not heare thee, take one or two with thee*, there are foure Persons besides the Church: yet, how small a number, the *Embryo* of a particular Church, may be is hard to depose definitively.

As in all sensitive bodies, these three faculties are required, *to Attract, to Nourish, and to Expell*; the same may be said of every Congregation: It must have power within it selfe to admit, and receive in; to nourish and mutually edifie those within; and to expell or decline that which is noxious.

But the grand *Quære* will be, *whence it deriveth this power?* For they of the See of *Rome*, lay claime to derive it successively, from Christ and his Apostles, and so exclude (as Hereticks) all those that usurp the title of a true Church or true Ministry, without Succession or Ordination from them.

Others even of our Brethren, in the Reformed Churches, doe deny this to belong to a Church, without some succession or dependency on other Churches, of whom I desire of these two Questions a resolution:

Whether a company of Godly People, being by shipwrack, cast into a barbarous or Quest. I

empty Island, where they are like to live out their daies, may not joyne into a spirituall body, and so raise up unto themselves, the exercise of all the Ordinances of Christ revealed in his Word?

Answ.

Lest any should deny it, these things are tenderd to their consideration: whatsoever is spiritually a living body, is *spiritually αὐτοτελής, a perfecting it self*. This is an axiome grounded upon reason, *Arist.* applies to the soul of Man. But all Believers are spiritually living bodies, and have an inward principle, to build up themselves, & others in their holy faith. So *1 Thes. 5.* they are cōmanded *to edifie one another*: and *1 Peter, 2.* the faithfull are called *living stones*. Now who can doubt, but if a company of living stones meet and joyne together, as they by inclination will, but they may, and ought, to reare up from themselves, a perfect edifice?

Lord gather them all!

2. Que.

Again, I aske, in time of Reformation from Idolatry, or prophanenesse, to a regular holinesse, *Whether there be not the same necessity, which there was in the case stated before?*

Answ.

If yea; then they may joyne together into a Church, without any succession, or dependency, on other Churches; if not, either they must require some superstitious

stitious or prophane Minister, to receive in Members, Ordaine Officers, in a true Church, which is absurd: or else they must stay, till they meet with another true Church and Ministry, which, besides the difficulty, favoreth of a Prelaticall Jurisdiction of one Church over another; of which, something anon.

Some that meekly and earnestly contend against this way, ground upon two maine Arguments: The first is, *It is unlawfull, to withdraw from a true Church.* The second is, concerning *read Prayer.* A word to each. First, I deny that there is, or hath been, since the casting off of the *Jewes*, any Nationall Ministeriall Church; in which none might dwell, but of the same Religion with them: and so it is the begging of the question. To the second, I answer, that there is a great difference, of reading of a prayer, and committing heads of it, to memory; (the case is the same in preaching) the latter being a meanes sanctified, and a gift required in every Minister: The former, there being no example for it, nor any Pastorall gift eminent in it.

To conclude this point, it seemeth more then probable, that a company of Faithfull, (*the Heart no Man knoweth*)
uniting

uniting themselves into a body, become a true Ministeriall Church; and having Christ for their sole head, may claime priviledge, to all the Ordinances, instituted in the Gospell, as by a Charter belonging to them; without any necessary dependency, upon any power, either Secular or Ecclesiasticall.

Other things might be added, and objections answered, but, because I study brevity, and am loath to plume my selfe with other Birds feathers, or to surfet the Reader with twice warm'd cabbage; I proceed to another controvertable Question.

II. *of*



II. Of Ministers.

W Hether a Minister, may ad- *Quest. 1*
minister the Sacrament out
of his owne Church?

There may be considered, in a Mini- *Answ.*
sters Office, two things; *his power* over
his owne, and *his duty* of benefit towards
others: Now, no act of power, can he
exercise unto any out of his Church, but
any act of benefit he may: The Sacra-
ments therefore, being no act of power,
seem to may be administred without his
owne Church: These considerations be-
ing ballanced,

The Levites, this way, were tied, though *1.*
to a Nation, yet not to any particular
Tribe, *Jud. 17.9.*

If he may not administer the Sacra- *2.*
ments out of his owne Church, then
none, upon any occasion, (being absent
from their own) might either themselves,
or their Children, be Partakers of the
Sister Churches Sacraments; which is
against the practise of the Churches A-
postolicall, and now best Reformed.
The

The reason of the consequence is this, If he admit a Stranger, either he becomes by that act, one of them, or not: If not, then he administers to some, out of his owne Church; (and why not then unto most, or unto all?) If he become one of them, then he may be a Member of two, or severall Churches, at once, which is absurd.

3. Deacons might, and ought sometimes, to administer out of their owne Church, 2 Cor. 8.

4. It would redound to the more comfort unto the Churches, and for their further building up, and mutuall society, without any Ataxy.

Object. The administration of the Sacraments is an act of Power and Authority.

Ans. I confesse it is an act of Place or Office, so was the carrying out of Ashes, from the Altar; but if the Giving the Sacraments be an act of Authority, then is the Receiving of them an act of Subjection, by the rule of Relatives: But none will say, that, by receiving the Sacraments, they are subject to that Church or power.

Inst. The Mayor is not to exercise any power of his office, neither set the City seale, to any thing out of his jurisdiction.

He may give advice, yea be helpfull as *Ans. 1.*
a Deputy, out of his owne Corporation,
for some Neighbour or publique good.

The *simile* differs in the maine, because *2.*
every Corporation hath its severall Seal;
but all the Churches have the same,
throughout the World: Which rather
provethe the Question in hand.

Whether, if a Popish Priest reforming 2. Que.
unto Protestantisme, remaine a Minister
by his former Orders in that Reformed
Church?

The negative is most like, these reasons *Ans.*
considered:

He must be chosen from among the *1.*
Godly: Now *χρησθεσια*, (after the con-
veighing of gifts by Miracle, which like
the Therapeutick Chrisme, died with, or
soone after the Apostles) is must the
demonstration or confirmation of his
choice; as others have proved suffici-
ently.

Digitus
monstrari
& dicitur
hic est.

He shall have an office of Ministry, or *2.*
Pastorship, before he have a Flock; or,
perhaps, before he be a Member of a true
Ministeriall Church; which none can
imagine.

Concerning the difference, or retaining
Baptisme, and not Ordination, others
have plowed the field enough.



III. Of Sacraments.

Quest.

W Hether Baptisme received unworthily may be reiterated?

Answ.

It being a seale of a soederall Covenant on Gods part, its truth like, that once administred, I afterward, by faith, applying the signe to my self, may have the fruit and benefit thereof: And so after any sinne, by ruminating thereon, may draw fresh solace, without reiteration of the Element; God alwaies owning his Vessels, though in Usurpers hands.

So also in the Supper of the Lord, the fruit, and *signatum* thereof, may be upon necessity, oftner extracted, by meditation and application, then it is elementally exhibited.

This, (for feare of mistake) I write, somewhat to satisfie the dissenting Christians for Re-baptizing themselves; as also those, who cannot die quietly, without the Lords Supper administred to them, on their death-beds.



IV. Of Adam.

W *Hether matter of propagation were concreated with Adam?* *Quest.*

Upon this Question affirmed, seems *Ans.* to depend, *Caine's* exemption from Originall sinne.

For every thing in innocency, without let, executing the great *Fiat* of his Maker, and nothing being unfruitfull; It should seem, that either *Caine* was excepted from that sinne; or else that it is contracted by imitation; which some defend. Besides, why should not Man, the perfectest of these mundane multiplying Creatures, have the materiall principle of generation, at his Creation? seeing this perfection did adorne inferior Creatures: every thing being created in its perfect estate. For the forbidden fruit with the rest, (and therefore the kernell) was certainly ripe; else would it neither have been so lovely, or desirable to eat, by those, who could, before the Fall, see further then paring deep.

Yet

Yet, the contrary Opinion hath its weight: *Crescite & Multiply*, was the first blessing God delivered to our Primogenitors; now the latter in course of Nature being impossible without the former, and the former not to be attained without eating, yea the extreamest digestion, it being the excrement according to Physicians of the last concoction: It is most probable, that *Adam* had no excrement, concreated with him; or that he stood not so long in innocency, till his food was concocted in his stomach, chylified, and afterward elaborated in the seminary vessels.

V. of



V. Of Marriage.

C Concerning this subject, I will enquire into two Questions :

By whom the Parties are to be joyned ? 1. *Que.*

Marriage being the first foundation of a Family, out of a principle of love, not of mutuall feare, (as some derive all Societies from) and the conjunction of Families making a Politicall body, being common to the whole World; may rather be ranked, under a Civill, than any Religious or Ecclesiasticall Institution. So in the holy Scriptures, we never read, that it was done by any in a Priestly Office; but by Judges, and that in a place of Civill Judicature. *Ans.*

Neither is there any precept, directly or Analogically, either in the Old or New Testament, tying it unto the Office of a Priest or Minister.

Further, as farre as my inquisition can reach, among the Heathen, out of a principle of Nature, the King joyneth them together, and not the Priest.

C

Prayers

Prayers for a blessing on it, maketh it no more a spirituall thing, than praying for a blessing upon Peace, Warre, Treatices, or worldly labour, maketh them of a holy and religious nature.

2. *Que.* Whether Incest be a sinne against the Morall Law?

Answ. As we take Incest a pollution among those of consanguinity, it seemeth doubtful: Because God would never have put such a Law in the heart of *Adam*, the first execution whereof, in the two succeeding Generations, he was necessitated to dispence withall. For *Cain* and *Abel* were to marry their Sisters, except God had created another stock; which is more likely, than to bring them to that indigency, (and that without their owne delinquency) that without this sinne, the whole *species* of Mankind, must have perished with them.

Further, if it had been a part of the Morall Law, the contrary would never have been permitted, yea commanded upon paine of death, unto the *Jewes*, in their Judiciall Law: yea, it appeareth to have been instituted long before *Moses*, by *Gen. 38.*

Lest any hereby should be encouraged unto licentiousnesse, I adde; where conjunction

junction of Consanguinity is forbidden by the Supreme power, there the committing of it, becometh formally, though not materially, a sinne against the Morall Law, and not against the seventh Commandement, but against the fifth. Besides, that the Supreme power may enlarge, contract, or alter these bounds, and their punishments, as also that of theft, according unto the variety of urgent necessities, I see no enormity in it.

These, and the like things, are duly to be pondered, by those, who will determine, how farre our Lawes must run parallel, with the Judiciall of the *Jewes*.



VI. Of Sympathy.

T*hat a Man helpeth a Woman to breed, that is, is sick in the time of her Gestation, is a received opinion among many.*

That sicknesse unto both, at the same time may often concurre casually, not causally, I confesse: For that an excretion, or part of a Man, being separated, should affect at distance its former remainder, cannot to me be made out, either by evident experience or convincing reason: Though many of late, have written both learnedly and largely, concerning such subjects.

But touching this instance, that the retention of the Lunary evacuations, may, (as it doth the Woman) by a diaphoreticall way, affect and staine the spirits of an accompanying Man, which soone will procure a dyscrasie in naturall actions, I can conceive: As also that a strict continence, (where use hath met with a fit temperature to the contrary) may oft sensibly affect the Male, our dayly experience doth teach.

Some indeed, are like the Hebrew Women,

men, who can *deliver with a groane, or two*, which the Husband tender and pufillanimous, hearing of, falls into paines of feare and grief: But, that this should be an abatement to the Wife, were to invert the curse laid upon the Woman: as my learned Brother before me sheweth *in the case of a Viper*.

There are Writers, that speak concerning Sympathy, *of a Woman newly ingravided, and a Beare*, and remit us for experiment into *England*: Which yet I could never see, nor fully be satisfied in.

But, upon supposition, it is worth the enquiry, *whether it be out of love to the Woman through lasciviousnesse?* which would produce a strange paradox; or, *Whether by a cruell and immature Midwiving the fruit, to satisfie the immensity of its hunger?* Howsoever, if it were certainly true, one might, without danger, use it in the discovery of impregnation, and so often save the lives of two at once.



VII. Of an Egge.

That the White is nourished by the Yolke, as having its Menstruum within it selfe, is, though wonderfull, yet by dayly Autopsy, uncontroulable.

But here lieth the knot which is not so easily dissolved; by what vessels this nourishment is attracted, and where they are inserted.

I know, after 2 or 3 daies incubation, there is a sanguine-like string, from the treading, or Cock sperme, but that that should be the umbilicality of the Chicken, is not demonstrable. Neither is there any cicatrice, or least *vestigium* thereof remaining in any new-hatcht deplumed Chicken. Neither is it like it should be inserted at the bill; for then the bill, as the deferring organ, should be made first: nor doth any perfect feature attract nourishment mouth-wise, before its eruption into the world: And if by the vent aliment should be conveighed, besides the preposterousnesse in nature, the entralls must suffer a great perturbation, before the

the turning of the wonted peristaltick motion. Or if by a *diaphoresis* or transpiration, it would encourage us to administer topically such aliment, as might afford solid nourishment, and so become the easiest and safest remedy in many deplorable diseases.

C4

VIII. of



VIII. Of Swimming, or Floating.

Here give me leave to recite an ocular experiment of mine own; Being with some Friends, in the Canicular daies, about noone time, in a Chamber, at *Catwick of Zee*, neer to the *Arx Britannica* that *Julius Caesar* founded, we saw a young Mango to bathe him in the Sea, and falling into a hole, which a Ship new-launched, by the incoming flood, had made, being unexpert in swimming, was drowned: two or three howers after we went into the Sea, and spied the drowned Man floating (the *nucha* and the haire of his neck was all we could see) we brought him to shoare, but without either hope, or triall of recovery.

Now the reason hereof is somewhat abstruse: In Man there be divers parts to be examined, in relation to the gravity of water; there are bones, flesh, brains, liver, and other entrailes, heavier; there are the lungs, and fat, lighter; beside several

verall concavities, where, upon Anatomy, we can see nothing but the empty cells of the removed spirits. Now, the body of Man, as it differeth in gravity in its severall parts, so doth also one body from another; that in some, there needeth but a small moment to make them æquilibrus with the water.

Some ridiculously ascribe it to the *breaking of the Gall*; which as in reality, so in reason is false. Others introduce with more judgment *the fermentation of the body*; which, making an extension, doth acquire levity.

The supine resting on water, without motion, onely by retention of aire, keeping the lungs full, doth digitate a reason.

A culinary experiment hath, in part, given me some satisfaction: the boyling of Lights in a pot, to see, what a weight it will beare up: Now if there can be conceived (as I see nothing to the contrary) an after heat, which the lungs may acquire severall waies, and so rarifie the contained aire, the reason may without difficulty be conjectured.



IX. Of Remedies.

IN the disquisition of Therapeuticks, I would first look into the *Pharmacopeia Universalis* of Nature: the sedulous culture whereof, would abridge the number of exotick simples.

In Prophylacticks we see, where the pinching' st cold is, there the wise Creator hath recompenced it with abundance of sewell and skins. Where there is any Endemicall disease, there you shall find the adequate *Alexiferium*: As the *Gua-jacum*, where the venereous disease had its commencement; the Irish Slat, for their particular Flux: so we see Scorbutiall herbes to luxuriate where the Skurvie predominates; as the *Sedum minus* in Sweden; the *Chamernbus* in Norway; the *Cochlearia* in Germany and England; and will not grow either by seed, or plant, in France; which is exempted from this disease, as the Physick Professours told me there.

Furthermore, Nature seemeth to observe time; for when Feavers and Plurifies

sies are most frequent, which is about the Summer solstice, then are *Papaver Rheas*, Lettice, with other proper herbs, in their fullest vigour.

The like might be elaborated by industry in domestick purgative and sudorifick Medicines; the use of the former, with phlebotomy some of late have with great applause, though with weake engines, gone about to batter downe; a thing of eminent consequence, these reasons considered:

Art is the servant or ape of Nature, and where it seeth Nature to cure by such meanes, therein Art must imitate it.

Thus on little ones, where Nature doth cure by vomiting, there a Physitian may upon due consideration supply the place of Nature. Neither doe the purging Medicines corrupt the good humors, as they pretend, most of the purges being bitter, and so preservatives against putrefaction.

Besides, daily experience doth teach, that warme water (which in so short a time, cannot be conceived to corrupt) doth, as a vehicle, often educe putrid and superfluous humours, with a great alteration of the Patient. As well they may imagine, that a Glyster of Milke, doth

doth in so short a time breed those *worms* which are allured to it, and excreted with it. Moreover, we see in most acute diseases, that by spontaneous bleeding, and that severall waies, either in Man or Woman, sometime also in Children, there is by the sole help of Nature a criticall solution.

Finally, the long experiment of the concurring Practitioners, with the confirmation of myriades of Patients, confessing the sudden refreshment by bleeding, when the blood is peccant, either in quantity, quality, or motion, may confirme the usefulnessse, yea necessity of Phlebotomy.

X. of



X. Of Telesmes.

W*Hether a verruncation of E-* *Quest.*
pidemicall diseases, by Te-
lesmes, be feisable and law-
full?

That this hath been effected, and that *Ans.*
 lawfully upon the warrant of Gods edict
 is evident, in the curing of the bitings of
 Serpents, by erecting a brazen Serpent in
 the Wildernesse, the aspect whereof I
 confesse did cure at a distance.

Yeelding some latitude to the word, I
 shall commit no solæcisme, if I say, that
 the Rainbow hath a Telesmaticall signi-
 fication for the preservation of the Uni-
 verse, from inundation.

That the *Ekronites* did make their eight
 golden Mice and five Emrods, and put
 them in a coffer by the Arke, for averting
 Apotelesmatically their Epidemicall dis-
 eases, is evident by the sacred Word;
 and humane Writers doe often concen-
 ter in this truth: in which art *Apollonius*
Thyaneus, by the testimony of severall
 Authors of all the rest, did obtaine the
 Lawrell.

Lawrell. But, how lawfully this was done, or might be done, is not obvious to my capacity.

I am not affraid to exhibite many simples, the effect whereof I cannot so readily reduce to manifest causes: else I were to abandon all, Magneticall, Electricall, or Antimoniall Medicines; yea, light and fire, the effects whereof every vulgar eye doth sensibly perceive, their proper formes are abstruse from most judicious men.

But, that the formes of these sublunary things are answered with the like Celestiall Figurations, and the *Idea's* of all Terrestriall things, are in the fixed Heavens by Man to be distinguished, I can hardly be induced to believe; and that upon these grounds:

1. The Signes within the Zodiack, or beyond the Tropicks, were made in an arbitrary or fortuitous way; because such a *Sidus*, whether *artificiall* or *animal*, would best containe the most eminent Starres of that constellation.

2. There be many glorious *Sidera*, which can have no respouse with things here on earth: neither are they to be ranked among naturall things, as *Lyra*, *Crater*, &c.

3. Some

3. Some are duplicated, as *Corvus*, *Triangulum*, *Canis*, and that within the same Hemisphere, as *Ursa*.

4. There seemeth a defect, at least it is unknown to us, of Stars, answering the vegetables, in the surface of this our habitable earth.

5. The slow proreption of every *Sidus* out of his proper signe, almost unto the subsequent; (whether in the eighth or ninth Sphere, it mattereth not) doth overthrow the grand pillar of *Stoicheiomati-call* Art: So that if I were to cure the bitings of Scorpions, this way; I should rather take the time when the Moone is in *Sagittarius*, and make the figure of a Centaure than a Scorpion, which hath crept 28. degrees out of his own Signe.

So that if any effect of removing Epidemicall diseases by *Telesmes* be produced, I should rather ascribe it unto the Prince of the Aire, (it being the fittest *Medium* to propagate all Epidemicall nuisances) who will servilely obey such demands, that he might perpetually captivate the Soule in a false perswasion of his Omnipotency.